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TO HIS

M A J E S T Y

Upon the present

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Nor is this application to the throne (tho' it be now uncommon) new, or unprecedented; the charter of our liberties, and table of our rights, imply and authorize it; and kings less good, and less attentive far to the publick welfare than your Majesty, have heretofore received such without anger. JAMES the FIRST accepted, with great favour, the letter of an *unknown person*, requesting his attention, in particular instances, to his own safety and his peoples good; and CHARLES the SECOND owed, perhaps, all his future fortune to that free spirit wherewith, tho' a king, he heard a plain man's council.

That the kingdom groans under many offences, is most evident: we know that with your majesty to hear and to redress are one; but, Sir, —how is it possible you can redress unless you hear? Kings are environed by interested persons: the best kings most, because they are most dangerous to the unworthy. Such men will speak as private views direct them: your people placed beneath these scenes of guilty greatness, are influenced alone by what they feel or fear; and their prosperity is a king's best glory.

If terror keep some mute, while interest has fixed her seal upon the mouths of others; if publick bodies are soothed, or awed from their best purposes; if the first men in wisdom and
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in honour, prostitute the talents, given for other purposes, by ill-timed wit, and ill-placed revilings, jesting upon the miseries good men should weep ; what can remain but this ? that honesty take up the cause which publick spirit fears, and genius disclaims : that unornamented truth assume the place of eloquence ; and some one who prefers zeal to his king and country, to all those considerations which have weight with others, undertake the needful office. This the constitution of Britain allows, and there appears no way beside to do a real service.

You see your kingdom almost in despair : dishonoured by insults, disheartened by ill success in her expeditions, impoverished by the needful charges of a war, and having felt much, fearing every thing. 'Tis in your majesty alone to raise her spirit, to retrieve her honours, to reinstate her commerce, and dispel her fears : to your majesty she looks up for comfort, having found all other hope deceitful ; all other expectation vain. Her leaders weak, irresolute, interested, or ambitious ; her strength, from hidden causes ineffectual, her patriots rash, her clergy mute ; and her most respectable communities childishly fluctuating in their councils ; outrageous one moment against a victim whose devoted cause had no need of such added fury ; and in the next breath violent to save him, rash to intrude

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upon your sacred presence, then giddy in rejecting the wild motion ; vainly disputing, ineffectually joining for the great cause, the interest of their country ; weak alike, and alike unthinking, when unanimous and when divided.

This throws the care on every private breast ; and places all hope in your majesty. Yours, Sir, has been a reign of mildness and mercy : virtue and wisdom, the greatest gifts of Heaven, have distinguished its continued acts : let not ambition, interest, or vice, in those employed, prevent their influence.

What Britain was, I need not lay before your majesty ; none better knows its history, its antient glory : nor shall I recapitulate the victories of its earlier sons, to place before the vulgar eye, in harsh comparisons, the degeneracy of their descendants. Yet I cannot forget there have been days when this now dreaded France fled before armies not a third her number, because she knew them English ; when this island, favourite of fortune and of Heaven, was equally feared and honoured ; when her fleets rode acknowledged sovereigns of the seas, and her private sons planted, in the face of every despised danger, those colonies which now the publick force finds it too difficult to protect ; when the terror of her armies gave her in war, at once the

the power and terms of peace : when superior to all danger in herself,

'Twas Britain's care to watch o'er Europe's fate :

When those in the high offices of state aimed at the applause of their own hearts, despising popularity ; when piety was the character of her priesthood ; and every commander was a hero.

These were the manners of those honest times ; and glory was the natural fruit of virtue ; we now count men, and calculate the weight of bullets ; and hair's breadth differences decide the conflict. Hence, nations ceasing to fear no longer honour Britain ; her sovereignty of the ocean is the derision of her enemies ; the grandsons of those who took possession for their king, of the remotest parts of the western world, are flying to their mother country ; or if they have courage to stay, fall by the butchering hands of savages. Insults unrevenged encourage fearful enemies to more and greater, and in the place of victory, your faithful subjects fear they shall find redress alone from a ruinous peace obtained by others mediation.

Your majesty will pardon this sad picture : 'tis not his crime who draws it. He knows it needs only be represented, to be redressed ; for still the means are in our power ; and the wholesome pain will be forgot, in the great remedy which he doubts not but it will produce.

Other

Other states have had these periods of glory, and decline; and in their history we may trace the causes: neglected virtue, and rewarded prostitution.

When these degenerate manners have continued, the end has been, and must be always, destruction: But when the fault is seen, and the sovereign care amends it, there is no doubt of a return to glory.

Greece rose to greatness by *united counsels*; and Rome subdued the world by her regard to virtue. Disunion, and neglect of private worth have brought us to the present state; and the disease once known, the remedy is open.

It has been said the race of heroes is extinct; that the people of this once feared and respected island have lost their antient character; and that we have no more those kind of men who scourg'd the insolent French, or drove the obstinate and shattered Hollanders into their shoals and harbours for protection. But 'tis not so: the nation affords such men, but they are not employed; and there requires no more to regain all our glory than to regard them.

In vain our country may abound with heroes, if courage, knowlege, and the virtues of a commander, be not the requisites for service: that

that men with all these qualities have remained unemployed at times when such were wanted, I fear late history will give too evident proof.

What greater honours could a subject receive? to what greater glory could a hero aspire, than the acknowledgements and thanks of a British parliament? These the brave, rough, lamented Vernon received. The lords and commons addressed him with their thanks, for these services he had done his country. But what, Sir, was the consequence? he was too brave for some; too rough for others. The late years of his life, those best and most valuable in a commander, were unemployed, while events shewed, and history will record, his country wanted them.

Praise to the dead cannot be interested: and there are living names which cannot but occur on this occasion. 'Tis vain to mourn what may not be recalled: but there is, sacred Sir, enough for all our wishes within reach. And what do your faithful subjects hope, but that your own just opinion, unbiass'd by false censures, or by interested praise, be the sole rule of service.

Joined to as great talents as heaven was ever pleased to give to man, your majesty has great experience: you are yourself a soldier, second to none this age has shewn the world: and there are not a few in the British service whose worth your sacred

cred eye has witnessed ; for in these actions none was more exposed. Can it be too bold to request, that your majesty will in these instances be determined by what you know, not by what others would insinuate : Or in the navy, where your majesty has now for many years, and under many perilous circumstances, seen whose prudence is unstained with fear ; and who with most courage has least rashness ; can it be wrong to add the humble solicitation, that this true test of merit be the road to service.

Your people, sacred Sir, know and rejoice in your virtues and your wisdom : They turn their eyes on these in their distresses : They wish to see their fortunes and their liberties defended by men named solely from your uninfluenced opinion.

Bad men may obtain your majesty's confidence ; for no human wisdom penetrates another's heart ; or even the good may have private-interests. The first may recommend ill men for offices, because themselves are false ; the others worthless persons, because they are allied to them. In either case the kingdom suffers. We know the means by which ill men have sometimes gained the royal confidence : What has been may be ; and we may tremble at the thought. But setting this aside, there is too much danger in the other.

Is one man wise because his near relation is in power? or will another fight because he is the favourite of some child of fortune? Wisdom nor valour, dread Sir, are hereditary: nor can it be for your kingdom's interest, that he who comes into power shall commit her defence only to his dependants; or distribute her offices of trust among his relations.

Commands have been considered as appointments: the pay, and not the duty, has been the object both in the receiver and the giver. Alas! what hope can there be in such men against the officers of a wise and powerful enemy, whose zeal is honour, and whose religion, loyalty.

The fear of such appointments, and such influences, have inspired this address; and reason and necessity have urged it. Far from the ungrateful and accursed thought of adding trouble to your majesty's most reverenc'd age, he who presumes to direct these honest thoughts (honest if they be mistaken) to your sacred attention, intends only comfort. He means to shew, that though the uncertain chance of war has been unfavourable, the tide may easily be turned against our enemies; that in our own hands are the means; and that we look there where true subjects ought, to the throne, for their employment. Others may be weak; we know your majesty is wise: they may have private
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interests ; your majesty can have none but your kingdom's : Others may have particular views in recommending men into employments ; your majesty has and can have but one : their's may be making friends in families, or favouring their useful connections ; the king's can be only the publick good, the reward of merit ; the strength and prosperity of the kingdom.

Our hope is, that your majesty will thus depend upon your gracious self ; conferring honours and bestowing favours, where not one or another interested person recommends, but where your self, your subjects, and your enemies, shall see, and boast, and own they are deserved.

This will not fail to rouse the antient spirit : we shall again be Britons. The merit that retires, not to upbraid its certain and its known neglect, will rush again into the face of day : Courage and skill shall distinguish even the lowest in command ; and we shall repeat in the new world those Agincourts and Cressys which flame upon the annals of the old.

Confidence in ministers has sometimes ruined kings ; and frequently endangered kingdoms. Chance oftener raises them to that dignity than virtue ; and where they owe the advance to talents they are often dangerous. It is not always that integrity and great parts go together ; and if a people
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could chuse from the two, the honest is preferable to the great man for this employment.

His errors will be seen, who means well ; and they will naturally be set right in time : but he who lies intrenched behind the works of cunning, will, by disguise and by confounding circumstances, continue to pervert and perplex the measures and the councils of a kingdom.

If we compare the histories of weak and those of cunning but dishonest favourites, we shall see a thousand mischiefs from the last, for one attending on the measures of the other : those also that arise from error are recovered ; but those from artifice are lasting.

We have seen a great man in this character on the conspicuous theatre of Britain ; and to what did his parts tend, but to debase the present age ; and entail upon the next destruction. He judged that every man would give up honour, conscience, duty, and integrity, for hire ; and said the secret was to know the price, and value of the purchase. The more honest the more dear ; the richer the less value was in money : The scheme was therefore to promote extravagance and vice : to banish conscience ; and reduce the estates of noble families : in fine, to lower the price of mankind, by reducing all to a common level. Integrity was the first object of this man's fear ; the next was fortune ; and 'twas his

principle to debase and to degrade the British people ; to save exhausting the exchequer.

This was his scheme ; and we must blush to own how far it has succeeded.

The ministers who followed, not bold enough in ill to employ all those who were prepared for their blind service, raised oppositions by neglect, and tottered often on that seat where virtue alone could have just power to place them : for they were not less unequal in their talents to the service, than too honest for such instruments of security.

We have seen, in later time, one of most perfect loyalty ; who never had a wish but for the welfare of his country, and into whose good heart no ill thought found admittance.

We now are happy beyond the common fortune of estates : we see a minister in whom all that is great and all that's good, are joined : whose talents and integrity are equal ; whose merits alone have raised him to that eminence, and whose worth the very publick voice, in all things else at variance with itself, unites to acknowledge.

What have we not to promise ourselves from such a character ; so obtained, and so supported ? we may reasonably, and we do confidently hope,
from

from this great man, all that can be expected from a subject : But, royal Sir, it is not from a subject but the sovereign, the kingdom, at this crisis, is to hope prosperity.

Man is but man : and what are private virtues may be publick ruin. The appointment of fit persons in the service must be our second source of hope ; the justice, wisdom, and goodness of your majesty, being the first and greatest : That just appointment must depend upon impartiality, and no private man can be impartial : friendships, connections, private services, alliance and affinity, will have their weight with such ; and most with the best men, because they have the strongest sense of gratitude, and natural affection.

He would be accounted brutal who, being in power, left his nearest relations and best friends, neglected ; and even the wisest will be, on such occasions, blinded by affection to the faults and weaknesses of those so connected to them ; and will see all their merit double.

'Tis therefore, Sir, the hope rests all in you : whose high place raises you above these influences, and whose virtues, if a private person, would disclaim them.

Without offence to one great and good man, it must be permitted to say, the nation offers
more :

more : and what desire can be so rational as to see all such employed. We read, under a sanction which cannot err, that in a multitude of counsellors is strength. The united talents of such men must be more serviceable than any single voice ; and their integrity will keep them all *unanimous*. This, sacred Sir, may be the test of them : for he who in the danger of his country will be influenced by the little wranglings of a private animosity, cannot be honest.

May I be permitted, sacred Sir, inspired by no private interest, urged by no motive but a true zeal for my country, to mention one great person, known to me only by his virtues : what loyal, or what patriot heart must not wish, what honest minister but must rejoice to join the Earl of Waldegrave in his councils : wise without ostentation, bold without rashness, resolute without obstinacy ; whose heart, too good for party differences, feels no distinction but of the good and bad ; whose mind too noble for ambition, would disdain all motives beside loyalty and patriotism : whose temperate discernment sees those two objects, shamefully distinguished by ill men, as one ; and whose free spirit, uninfluenced by every other principle, would extend that true discernment thro' the kingdom.

Your

Your majesty's paternal care, the vigilant attention of a council, the wisdom of a parliament, all may be vain to save a people, who, in themselves, carry the source of their destruction; if disunion among the great, too dear a love of life in those employed in actual service, and the blind desire of partial gain in those engaged in commerce, aim to disturb that serenity of the royal mind, that consent of thoughts, and spirit in action, on which the success of enterprizes must depend.

It is the duty, and should be the care, of all your subjects, to give your royal breast the utmost tranquillity and satisfaction in their power, by loyalty and reverence for your majesty's person and most happy government; and to promote it farther, by every thought of his heart, and every labour of his hand, that may conduce to publick good.

This weighed, may it please your majesty with me, against a fear which once had almost set aside my purpose, that this my due zeal might break in upon the repose of my most revered sovereign: but that integrity which first inspired the thought, emboldened me to proceed: knowing also, that if neglected, I could content myself with having done my duty; as if regarded I could claim no merit, being unknown.

known. If any word, unfaithful to my meaning, have given, or can give offence, God and my King forgive me! for, howsoever my lips may err, my heart is free.

Next to your majesty's tranquillity their faithful union is to be wish'd, whose knowledge, in the perplexed paths of policy, has given them power to serve their country; and whom your majesty's discerning eye has now, or at other times, distinguished for that service.

Heaven bestows, even on the greatest men, its best gifts variously. If the distinguishing character of one be a discerning spirit, and of another, an upright heart; if a third prevail in eloquence; and strong unornamented sense be the characteristick of another; let all agree and all employ their talents jointly. Their is nothing against this in reason; and it is thus states are to be supported. He is extravagantly vain who thinks his single council equal to so many experienced opinions; and he cannot be honest who refuses, in his king's service, and for his country's advantage, to join in measures; because he capriciously dislikes who propose them.

The same religious sense of duty which gives unanimity in councils, will inspire the officer with a contempt of danger, and the merchant with a conscientious regard that his private gains
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impoverish not the nation : but where the source of virtue is neglected, where there is no religion, the love of life will prevail over gratitude and duty. The man enriched by years of pay from his country, will shrink at that service for which he has received her bounty ; and while your majesty, by arms and councils, are ruining the commerce of an enemy whom poverty alone can humble, or keep quiet, your subjects will ensure the safe return of those ships whose capture is your great object ; or being taken will return their value to the owner.

That policy is not worse, of which we read with such surprise and indignation, in those who sell arms for their own destruction.

These are the private views and partial interests which stop the progress of your majesty's arms, and send us back to annals of an earlier time, in search of glory : These all arise from one source ; from the neglect of religion, and consequently of all virtue.

The name and the reality of power, we know, are different things ; and 'tis not office always implies authority. The wish, the hope, the expectation of your people, sacred Sir, is, that all who have integrity and knowledge, be employed ; that every one has his due weight, and no

one more ; and that in all appointments merit be recommendation.

We shall then see that if the nation have been ill served, 'tis not because the Spirit of the people is lost ; but because private virtues have been useless. We shall again read unanimity in our councils, and see success and glory wait upon our arms. This little isle, the favoured spot of Heaven ; this nurse of heroes and this seat of power ; this " golden gem set in the silver sea," shall regain all her lustre and authority ; and the long, we hope, long to be continued reign of your sacred majesty shine year by year, with an encreased glory ; 'till the large measure of your goodness shall be filled ; and till your people, established in secure prosperity, can better than now resign themselves to his awful pleasure, who calls you to a brighter crown in Heaven.

Nature and gratitude, and love and loyalty, command their tribute at the thought ; and the great leader had less cause for tears, who could not but remember, in his full glory, that his legions were mortal. Good men are not uncommon, but good kings, if histories did not flatter, would be scarce in record.

These,

These, O sacred Sir ! are your loyal people's prayers ; this is their hope ; nor have they any expectation but from your majesty.

'Tis said that we shall see a NEW MAN rise with talents, spirit, eloquence, connections, influence and authority ; that a few days will shew him to the world ; and a few more establish him : but these are not the notices, dread Sir, that can give comfort to your drooping people. This favours of ostentation, wrangling and disturbance, not of that peace so wanting. 'Tis not from such incidents that we expect relief ; 'tis not on new men that our hopes are founded, but on our long reverenc'd sovereign.

If every virtue under heaven conspired with every shining talent, in such a man as this, 'tis not of consequence to us : new measures must be used before private virtues can assist the nation ; those who are to hear should be uninfluenced, and the declaimer weighed not in his eloquence, but integrity : they should be free from connections and from party who hear him, or their applause is partial and is useless.

When the great reformation shall be made, and that is made as soon as the resolution is taken to begin it ; when all who have knowledge and integrity, are heard ; and when men see their so-

vereign rewards, promotes, and honours them, not for connections with others, but for their own worth; not from the recommendations of powerful friends, but that of their own actions; they will study to deserve employments, not learn to talk themselves into them. Then, and we hope 'tis now at hand, men will aspire to their country's favour, by studying her true interests: till then the promise of a rising genius is nothing. Bred up in vice they are too cunning to be honest; when such a one knows he has power, he stamps the condition of his fortune: his aim is his own interest, not his country's prosperity. To raise a house, a name, a family, is the first ambition; then titles ring in his ear, and stars and ribbands flame before his eyes; instead of the merited favour of his sovereign, the applauses of his country, and statues raised to his integrity.

These made up the ambition of those heroes who (in remoter ages) founded states, established kingdoms, and subdued the world. Virtue is the true source of heroism; this our great ancestors knew; nor can we place before the eyes of their descendants a juster model. Their envied fortune grew upon their virtue; that conduct and that valour which despised all artifice, and trampled on all opposition, were founded on their principles; and the first of these was piety.

Here

Here opens the great scene ! to see those worthy persons whom we have, employ'd, whether in the field or cabinet, is our first hope ; but there remains the greater consideration, to raise more and better.

The miseries to which neglected piety has left nations exposed, which had before been the most flourishing, are plain in history, and none can doubt their cause. The first source of prosperity is Heaven's favour ; and 'tis the God of battles who gives victory. This we have known, when our unequal numbers, in times of better national principles, prevailed ; and this that Henry, who subdued France, felt, and attributed to its true cause. The artillery of Heaven scarce fought more plainly for the antient Israelites, than for that monarch ; nor had their priests more piety than distinguished his acknowledgements : He forbid any man to name the victory without acknowledging 'twas given from Heaven.

If the piety and virtue of a king could call down blessings on a people, we should enjoy them now : but, sacred Sir ! the people were then also worthy of Heaven's protection. 'Tis said that vice and folly will descend from the superior into lower ranks, without more occasion than the example ; but 'tis not so with virtue and with piety. Beside example, there must be allurements ; if not rewards, at least applause :
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and the degeneracy of the present time rather stamps shame upon religion, than glory. Atheism has been published with impunity, and the licentiousness of wit indulged with publick praise against things most sacred: impiety is called freedom of thought and spirit; and 'tis the test of understanding to disbelieve the scriptures.

To your majesty, whose sacred ear none dare offend with such profaneness, this may appear too strong a picture: but it is not less true. The lives of the great oppose the dictates of religion in all articles; and their security against consequences is, to disbelieve its threatnings. The attendants catch the doctrine from their tables; and from their lives the practice: this spreads thro' all the humbler ranks; and from the pulpit they find little contradiction. The dignified among the clergy are too great for service; and who of the dependant rank, dares preach against the vices of his patron?

The cause of heaven betray'd by those who should defend it; and disclaimed by those from whose example others would be led to reverence and honour its authority, is no longer the great bulwark of the British people: And there is too much appearance, sacred Sir, that God withholds from us that protection we have so shamefully insulted.

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This is the state of religion in your majesty's dominions ; and in your sacred hand alone is the power to restore it to that lustre and regard under which the people prospered.

The great disclaim its sanction, because their lives are vicious ; and they more fear the charge of absurdity than the wrath of heaven : The poor are their true copiers ; and 'tis dreadful to acknowledge, that if there be within the limits of these abandoned kingdoms, any just notions of piety, they are found in the sectaries of our own, or the professors of a different communion.

These things, dread Sir, claim the most serious attention. Our ancestors have been themselves pious ; and they have laid the foundation of succeeding piety. Our laws would protect the religion of our country ; but who executes them ? Your majesty's great example, and that of the prince, formed under wise and virtuous instructions, would prevail ; but they are too removed from common eyes : and those who should continue down their influence, have not the virtue to imitate what is in you so noble.

The fashion of a court would make even piety, neglected and dishonoured as it is, appear respectable : but 'tis in vain the magistracy pun-
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nith inferior orders of your majesty's subjects, for crimes so glaring in the upper ranks.

What can it avail to levy penalties upon the carman's oath, while the lord's blasphemy thunders from his debauched mouth with impunity? Or what good end is answered by punishing an ale-house pack of cards, while A——'s ever open door defies law and decency. The prophanation of the beggar is disregarded by those who hear it; or serves, as slaves made drunk, to shew the hateful nature of the crime: but from the mouth of a superior, it spreads, as on the foundation of great example and authority. The same truth holds against the other: the artizan, plundered of his wages by gaming, is only sent again to work; but the beggar'd man of rank becomes the slave of every bad minister, who with his instructions to oppress the publick restores his private fortune.

If religion were reverenc'd, these and the thousand attendant ills could not be known among us. Piety, and a regard to duty, preventing the first crimes, would obviate the necessity of others as their consequences. Vice naturally tends to overthrow a kingdom; and, without the immediate hand of heaven interfering, virtue as strongly and as plainly to establish it.

Without falling into the language of the order, something may be said even of that more immediate

mediate guardianship and protection which supports the good.

If the hand of heaven be over the least, much more is upon the greatest things : and if a sparrow fall not unregarded of its Creator, much less a KINGDOM.

Nor is the effect less in the natural than in the providential consideration : Courage is the support of nations when involved in wars ; and there is no real courage but that which has religion for its basis. He has true courage who holds his duty to his king and country dearer than his life. This is virtue : all other valour is brutality. And what can inspire this firm and rational courage but religion ?

That promises reward in another life, for virtuous actions in the present : he therefore who knows loyalty to be a duty, and a virtue, will know, upon the principles of religion, that if he dies in the discharge of it, he enters from that moment on a better life. This is the christian ; this the only hero. That country must be wretchedly defended, whose soldiery are only brave from an insensibility of danger ; and the state of that kingdom must be still worse where the price of the service is regarded as a younger son's provision, and the duty never thought of, beyond shew.

Officers of the first kind must depend alone upon that hardiness which rises from a continued disuse of thinking: and that is a bad courage which depends on the debased state of human nature. The hero, upon better principles, goes to the field with that composure which arises from a sense of duty, and a certain hope: Secure to act with honour, if he survive he knows he shall have the applauses of his countrymen; and the much greater satisfaction of having deserved their praise: if he falls he knows not less that he leaves with honour a life of uncertainty for an eternal happiness.

Composure in time of action is the soldier's greatest quality. Your majesty knows this, none better. And to your sacred breast I may appeal if this be not its source. This consciousness of doing thus our duty; and this certainty of a religious hope. For this the English once were eminent: 'twas this distinguished them from all other people; and this their enemies have celebrated; this coolness of head, this temperate, and inflexible valour. But, 'tis no more: nor can be, sacred Sir, till those principles of religion, the true and the sole parent of such courage, are restored.

That brutal fierceness which depends on the absence of thought, has nothing of this calm and steady virtue. It is the drunkenness of a mercenary,

cenary ; not the resolution of one who fights for his country. It deserts men often when it is most needed ; and always hurries, and renders them confused in the moment when cool thought is wanted ; the charge, the shock, and fury of the action. This we experience : and this is the cause. There is no real valour but that which is attendant on true principles, and born of piety. The German soldiery approach the field as willing sacrifices : Hymns to their Creator employ those moments in their mouths, wherein ours are filled with vain oaths and blasphemous execrations. If they fall they are prepared ; and with pure souls approach the everlasting gates of heaven. This gives them a courage which no accidents can move ; no numbers discompose : And 'tis to this valour alone conquest can be owing.

Had those heroes who have gained the most glorious victories, began by counting the odds of opposition, there had been no success : Had the English who maintained their ground in France, took towns, and afterwards made terms for the whole kingdom, made these computations, they would have trembled, drop'd their enterprize, and robbed the nation of that glory.

He who would be a soldier must disclaim all sense of danger ; and none beside the virtuous, and the pious, can. In proportion to the expecta-

tion after death, is the contempt of it: and how can he despise the end of his being here, who believes nothing, or dreads every thing after it.

This may appear new doctrine to many; but sacred Sir, it is as old as the gospel in its full perfection; and in a lighter and less certain form, as their time who made the first conquests celebrated in history. Upon this principle the army should be the school of piety; and nothing can do more honour to these continued, and heaven grant long to be continued, years of your majesty's reign, than following the dictates of your own good heart, to propagate, support, encourage, and bring to perfection this antient, though now disused regulation.

We owe to one of your majesty's royal line the glory of bringing the British forces to a degree of regular and honourable service, which they have never, in any age, known before; and which, perhaps, with all the boast of foreign discipline, none other have at present; enemies, or allies. There wants but this to make the army a model to the world; this calm contempt of danger, founded on the assurance, from an honest life, and from the promises of our religion; that death is certain advantage in executing the commands of a king who never entertained a thought but for the good of his people; nor knew a wish but their prosperity.

This would restore that cool and sedate valour which once distinguished the British soldiery ; and was the terror, as well as admiration, of their boldest enemies. This would give composure to those in command, and render them capable of setting examples the meanest would blush not to follow.

What is it, gives the Turks that desperate valour, but the great principle inculcated in their minds from infancy, that he who dies fighting the battles of their prophet, is instantly receiv'd into his paradise ? O shame ! that we may learn of infidels ! But 'tis a lesson many need who hold, at least in name, the christian faith. Your majesty is well acquainted with this true principle of valour ; the consciousness of doing right, and certainty of the reward in heaven ! Spread it, sacred Sir, among your people. 'Tis to this we owe that intrepidity, that calm disregard of danger which has distinguished your majesty in the shock of action, and in the front of peril ; and which will glow upon the page that shall record the annals of your reign. 'Tis to the want of this true sense of virtue, and of piety in your subjects, we may attribute all that we shake our heads to name at present ; and all that will stain the succeeding pages in our history.

'Tis strange that our religion, brought down from heaven, by the Son of God himself, confirmed
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by its own sacred truth, supported by miracles, acknowledged even by enemies, and honoured by all who have so much as heard its principles, should not be able to implant in the generous and open mind of the free Britons, that courage which the gross cowardice of a debauched and sensual leader can give to slaves of dissolute and effeminate Eastern climates. But what influence can it have where it is so ill received? fashion forbids its entrance into the soldier's company.

This, sacred Sir, I have presumed to lay, perhaps, in strong, assuredly in just terms, before your majesty. This has been the intent of my address: and I am persuaded, that, far from offence, your pious mind will receive the thoughts with favour. Our neglect of heaven has brought on our misfortunes; those we have felt, and those which, unless penitence prevent, I fear will follow. God is forsaking us: His altars, neglected by the great, the young, and the distinguished among your majesty's subjects, receive the offerings only of the obscure, the feeble, or the aged. Though he accepts with favour all who come, 'tis not from these the proper tribute's paid. When the young will give him thanks for his strength, the rich for his possessions, and the noble for his honours, he will inspire the pious heart of every one with a just sense of duty; and that strength, that opulence, and those distinctions will be employed to support the lower ranks, and give them great examples.

Religion

Religion pleads before your majesty, for her own glory; and for those she would preserve: To your sacred authority she applies, and names you by that honourable title, **DEFENDER OF THE FAITH**. The returns she promises, are strength, prosperity, and everlasting honour to your kingdom; and her words will not fail.

If it were to your people these thoughts were directed, I should bid them turn their eyes to the throne; and, in their king, see an example of all that would become themselves: and I should point out in your majesty's long and most happy reign, and in those blessings Heaven has showered down upon you, in your descendants, the plain and obvious rewards of virtue.

To your own pious mind, great Sir, these need not be remember'd, for that piety which obtain'd the reward knows to what source it is to be attributed. The Patriarch's blessing, Length of days and honour, attend upon your majesty; and long we promise ourselves they will attend, from the same cause; that being yourself pious, you have also taught the sacred truths of religion to your descendants.

One loss the nation will long mourn; but man was born the subject of mortality: and far from repining at the unsearchable ways of Heaven, in that loss, we ought to join in praises
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for the good we have, and for the promises the rising virtue gives us.

Your majesty is honour'd by a son, who, in an early age, has equalled the first heroes of antiquity; and who has only shewed he cannot conquer fortune.

The ill word has its place; but we know its meaning; the series of unfavouring incidents, which by the permission, alas, perhaps, by the appointment of providence, pursue, and have often overthrown nations: 'Tis not the fury of France; it is the anger of an offended God your people fear; and they draw back with terror into themselves, when they remember the words must be changed; and providence be placed for fortune.

No wisdom, no valour can protect a people devoted to the scourge of Heaven; no human arm support those whom God chastises with misfortune.

In his valour, and in your majesty's piety, your people, though deficient themselves in both, confided: they have all just cause to promise to themselves the same dependance on the prince, pious and good after your great example; and from the second hope assure their hearts, that they shall see another Cumberland in Edward,
who

who will remind them of those preceeding names that humbled France.

On your majesty's virtues, and on those of your illustrious descendants, your people may indeed depend ; but they should know that something is also needful in themselves : they must be pious, if they would reap the fruits of piety. Heathens could tell them that empty vows are vain ; and unless their own efforts are used also, no Hercules assists.

The hope of better fortune is from the favour of Heaven ; and to obtain we must deserve it. The enemies of the antient Israelites knew by their success, or by their overthrows, when that people had, like our ancestors, obtained the blessing of providence upon their arms ; and when, like ourselves, their offences had turned the Almighty hand against them. From their history we may learn more than this truth : we may know how it is we have lost ; and how, like them, we may also regain the supream favour. The height of heaven from earth cannot measure the mercy of God ; or the extreams of being stand more distant than he removes the consequences of their sins who have atoned them by repentance.

Our hopes cannot be too great, if we return to goodness. When a less people, less

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rich, less strengthened, we atchieved things which have filled the world with wonder. What is there now could be too much for us? But if we neglect the sole cause of success, the only source of victory, the favour of heaven, farther, what have we not to fear? Threaten'd from above, and from below; from among ourselves, and from other nations; the anger of heaven, and the rage of man, let loose at once, against us, tempests and earthquakes, pestilence and famine, the havock of armies, and intestine turbulence, little less than insurrection; at war with a powerful, ambitious, and exasperated neighbour, threaten'd to be let loose upon us by unnatural alliances: and, upon the front of all the others, in danger, from the known course of a comet, which must fall in with the earth's path; and may when she is in that part of it: and which if it does, will bury contending nations in one ruin.

This most alarming danger, dread Sir, is not represented worse than truth. Those who have knowlege tremble: atheism (for the hardiest have but a pretence of it) disclaims its infidelity; and throwing the blind doctrine chance aside, places its hope in an all-ruling providence.

Alas! But what have we to hope from providence? Has the Almighty promised any where
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he will protect the guilty? 'Tis certain that the path of these strange stars is in the hand of their Creator; that his great guidance and direction have, through a series of ages, kept them from interrupting the course of this globe, or any way disturbing his consummate and most admirable works. But is this a proof? nay, is it so much as a cause to think, that now we are secure from it? We who neglect the worship of the Almighty, prophane his sabbath, prostitute his sacred name in vain oaths, and insult it in daily perjuries; who throw off the very pretence to piety, and, blushing at that reverence the good shew for devotion, glory in infidelity!

There are, great Sir, times for the accomplishment of all events. We can place no hope in his providence whom we have offended: nor is this earth to be eternal. The days of Noah may be now returning, though the destruction wear another form: the measure of our iniquities may be filled, and our destruction approach; that end of all things which reason dictates, and which the Scriptures foretel, may be at hand; and this expected comet may be the instrument of divine vengeance, and of the earth's last period. That dreadful purpose is to be accomplished, and, to human reason, no means appear so probable to occasion it as such a course of one of those burning bodies. The considera-

tion on which many build their hope is, more truly, that of the greatest terror ; the hand of Heaven, which has so long kept the great frame of the universe in order, may now direct the shock.

This and the other threatening circumstances, plead loudly to the hardened hearts and blinded eyes of my countrymen, for reformation in their lives ; but without the interposition of authority they will plead in vain. Fasting and sincere prayer, repentance and amendment of life, are the sole hope we have against those innumerable dangers which threaten us, not from man, but from the arm of an offended God. An earthquake shewed us fear could make men pious : The fast succeeding that alarming incident, was observed with true humiliation. Another would be so solemnized at this time ; for men were never humbled more.

The good effects produced for one day, may, by due influence of authority and example, be continued ; and less than a general repentance may, perhaps, appease the offended majesty of heaven !

O, sacred Sir, permit me to entreat you to add to your own great example the authority of your kingdom's laws ; that men may not only see, in the daily practise of their sovereign, what

what is right; but may have every instigation to follow it.

The recovered piety of a few may save the whole. If ten could have preserved a devoted city, a few of those thousands, who, in these populous kingdoms, prophane the name and service of the Almighty, returning to their duty, may yet save us.

Nor is it this your kingdom, sacred Sir, alone, which depends upon your pious care: All that is dear to heaven, all that is worthy the protection of divine providence on earth, the protestant cause in Europe rests its hope alone upon your majesty's determinations.

The sword is drawn that could indeed, of all others, best defend it; and successes against unconquerable odds seem to declare the sanction heaven gives this holy purpose. But there must be support, or it is not a single arm that can save the devoted cause. To whom does the avenger of its wrongs look up? to whom can he look for redress, but to your majesty? And your faithful people may be permitted guiltlessly to hope he will not be refused.

We have found that violent resentments, and monstrous alliances, attributed hardily as basely to this hero have been the offspring of falshood, and

ill wishes of those alone who propagated the reports : He disdains to accept the services of powers embracing a different communion, and seeks the support of the protestant interest from those alone who profess and truly reverence its doctrines.

Your people, sacred Sir, dare not, nor need they to propose their wishes ; for they know your majesty's own thoughts are theirs. If the prerogative of kings be a sacred and too delicate point for popular infringement, it is their happiness to know, and they must know by what they feel, that in your majesty's pious and truly patriot thoughts, it is no other than a superior power enforcing their own sentiments, and putting into act their wishes.

They repeat here their first hopes, and no other ; those hopes on which they know depends the prosperity of this kingdom, and the support of the general cause ; that your majesty will be graciously pleased to give that weight which is so justly due to your own just opinions, which no private views can influence ; and judge of others only by their worth, not by that gloss they may receive from the names or titles of those who propose them.

'Tis not, great Sir, a time to see those propositions on which the welfare of your own dominions,

nions, and the existence of the protestant cause in Europe, may depend, supported because this, or opposed because that man made them : These are too important subjects for the influence of partial thoughts, of foolish friendships, or of idle animosities. The course which honour, justice, piety, direct, is evident. Your majesty, we we well know, sees it ; and it is too apparent to be mistaken by any : that it may be pursued uninterrupted is our great wish ; for that it will be pursued we cannot doubt, or fear.

If we tremble for our private or peculiar ills, the hope rests in our just sense of them, so far as it regards ourselves ; but in this, as in all other instances, we have a greater and a stronger confidence in your majesty's piety. You, dread Sir, can support the cause of heaven, while we humble ourselves before its throne.

We are at length sensible, that if any thing in ourselves can avert the scourge which seems held out against us, it is that penitence which may restore us to his favour, in whom alone is safety, and from whose blessings flow prosperity. We may escape the danger by a return to piety : but howsoever the eternal will is pleased to determine, the advantage is certain. If we fall by the oppressive strength of men, or by the more immediate hand of heaven, we shall fall prepared. If penitence avail us, and we escape
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the longer, we shall be only the more fit to live.

The fast is not confined to a few hours ab-
staining; nor does the penitence affect our past
offences only. The religious awe will remain
to farther days; and the sense of pardon obtain-
ed, and assured to us upon repentance, will
give us caution of offending heaven again.
With piety prosperity will be restored; our
arms supported by the hand of providence,
will be again victorious; and heaven, if my
prayer, join'd with millions, may be heard,
will perpetuate to us those blessings obtained by
your majesty's piety, by long continuing your
most auspicious reign.

F I N I S.

